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INTERNATIONAL BIBLE STUDY.

May 23.—1886.———*John* 5 : 5-18.

See last Guardian.

May 30.———,,———*John* 6 : 1-21.

Jesus embarked with his disciples, to cross the Lake of Galilee. He had heard, as we learn from the other evangelists, of the martyrdom of John the Baptist, and thought it good to go into retirement with his disciples for a little season. We are told that he embarked privately; perhaps at an unusual hour, that the people generally might not know about it. The report of the assassination of John the Baptist, a man held in honour by all the people, would naturally produce a good deal of excitement, and some would begin to speculate about the course that Jesus of Nazareth would adopt under the circumstances. Would not this be the proper season for him to establish publicly his kingdom, drive out the Romans and punish Herod?

But the people were not long in finding out where Jesus had gone, and they went after him in great numbers, wondering why he had gone to a desert-place at that time, and imagining perhaps that it must be for the purpose of planting his own standard there. They had seen his miracles of healing, and naturally inferred that one having such powers would have no difficulty in overthrowing all enemies and rivals. Meanwhile Jesus with his disciples ascended a mountain, and consecrated the season of privacy which they there found to the memory of John the Baptist, speaking of the marvellous features of his honourable career, and of the power of the prince of this world, allowed for a season to immolate the best of men to the most contemptible of caprices.

"The passover, a feast of the Jews, was nigh." Jesus did not propose to go up to Jerusalem for this feast, the third passover of his ministry; perhaps because of the excitement caused by the beheading of John the Baptist. But it is well to bear in mind this note concerning the passover, for it has a bearing on much that is reported in this chapter.

Soon, their place of retreat began to be invaded by the people, and it was not long before many thousands were gathered together there. He spoke to them, giving them such instruction as he saw suited them, concerning the kingdom of God. They had brought some of their diseased friends with them, and Jesus healed these. Instead of being annoyed with them for breaking in upon his privacy, we learn from the other gospels that he looked upon them with feelings of compassion, because they were so ill-shepherded, so ill-advised as to the true nature of the kingdom of God.

The apostles became aware that the people who had flocked together in such vast numbers in that lonely place, had no food, and began to be alarmed lest the responsibility of feeding them should come upon them. So they came to Jesus, recommending him to send the people away that they might get food in the towns and villages. Jesus said to Philip, who had probably spoken on behalf of the others, Whence shall we bring bread that these may eat? Philip said, Two hundred denarii would not purchase sufficient bread for them all, that each might have a little. Then Andrew remarked that there was a lad there with a basket containing 5 barley loaves and 2 small fishes; but what are they among so many, added he. Yes, what indeed? If the people had stayed where they where, and left us alone here, we apostles might have made a tolerable breakfast out of these five flat cakes and two fishlets.

Jesus gives an order that the men should be made to sit down on the grassy turf. The men, distinct from the women, were in number about 5,000 and could easily be arranged in 100 rows of 50 each. Probably, the number of women was not large; they may have constituted another 1,000.

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples; and the disciples to them that were set down; and likewise of the fishes, as much as they would."

Notice the expression "*given thanks;*" *eucharistesas;* (our word *eucharist* comes from this.) But in the other three evangelists, instead of *eucharistesas*, we have *eulogesen*, which really means the same thing, though rendered "blessed" in the old and new versions. Have we any Scriptural authority for asking God to bless our food to us? what do we really mean by it? If it is obtained lawfully, without prejudice to the rights of ours, if it is suited to our physical need, if we recognize the goodness of God in bestowing it, we may eat it to the glory of God, returning thanks for it to Him.

The bread and fishes multiply as they are broken, and the thousands of our Lord's guests eat and are filled, and the fragments that remain, after all have eaten, are by our Lord's command, gathered: they are more than twelve times the original quantity and fill twelve baskets.

Impressed with this wonderful display of the all-sufficiency of Jesus, the men began to say one to another, This is of a truth that prophet that should come into the world, as predicted by Moses. Deut. 18 : 15. A prophet like unto me, ran the Mosaic prediction. Now Moses procured food for the Israelites from heaven, forty years, and this Jesus has given us proof of his ability to satisfy the needs of myriads of people, amid scenes of utter desolation. What more do we want in the way of testimony? Nothing could be clearer than the evidence that Jesus is the Christ. They became quite enthusiastic as they spoke to one another, and came to the conclusion that this was the day and the hour, and this was the place for the proclamation of Jesus of Nazareth as the King of the Jews.

Jesus, finding that they were bent on proclaiming him as their Messiah-King, dismissed the assembly, and in order to induce them to leave, bade the apostles take boat and leave for the Western shore of the lake. Jesus then withdrew to a solitary place in the mountain, and gave himself to prayer. The apostles were a good deal disconcerted by the command to depart, and found it difficult to explain the unwillingness of Christ to be hailed King; and they had a weary time of pulling against a stiff breeze, and away from the Master. We fancy that some of them were ready to reproach him for moral weakness and want of energy, in not improving that golden opportunity. It was humiliating to them to pass from a scene where they already appeared to occupy twelve thrones of Israel, to this scene of darkness and confusion, toiling in rowing and all for nought. Perhaps it was now that the backsliding began in the breast of Judas Iscariot.

Nearly the whole night went by in this tiresome rowing, and they were only about 4 miles from the starting-place when Jesus came to them, walking on the waters. At the sight of the awful form approaching them, they were alarmed and cried out. But he said, It is I; be not afraid.

WEEKLY REVIEW.

—A letter from the Rev. C. B. Ward, Telugu Mission, appears in the *Guide of Holiness*, in which he says:—

"Every day deepens the conviction in my soul that the non-subsidy policy of William Taylor is apostolic, and called for in our day. It seems to me the Lord Jesus is in our day, calling attention to the fact that He never intended his heralds should be hirelings, or labour on the guarantee system of the financial world. It ought to be better known that there are to-day over seventy English missionaries in China unsalaried, under Hudson Taylor. In India over fifty American missionaries are on the same policy in the different Faith Missions. In Africa, over fifty under Bishop Taylor and other leaders. In all I can now count up in the heathen world over 200 missionaries as unsalaried as the apostles, fed as graciously and regularly as the birds—most of these have gone forth in the last few years. And this tide is just rising. We shall see them go by the hundred."

What does our brother understand by a hireling? It is a very opprobrious word and carries with it an utter condemnation of the parties thus characterized. It seems to us from the connection in which it is used, that Mr. Ward applies it to those missionaries who receive a stipulated sum for their support in contract with those who do not.

If so, it is sadly misapplied. Paul refused to be supported by the churches, preferring to work for his own living, but he distinctly shows in the 9th chapter of 1st Corinthians that his course was exceptional, and lays down the principle that "they who preach the Gospel should live of the Gospel." A hireling missionary is one who is constrained not by the love of Christ, but by the love of money. The church of Christ is represented over all India by men who could not have been purchased by any stipend to pursue the course they are following, but who gladly toil and suffer in their various fields for the love of Christ and of souls, not always fully understanding the mind of the Lord.

—THE population of the globe is estimated at 1,450,000,000. Looked at religiously, three quarters consist of those who are heathen, Mahomedans and Jews, outside of Christendom and opposed to Christianity, leaving one quarter for those who profess this latter faith. But three quarters of these Christians, so-called, consist of Romanists, Greeks and others whose faith is not scriptural, leaving one quarter for nominal Protestants, who thus constitute one-fourth of one-fourth of the world's population. But of these nominal Protestants how many are really born of God, led by the Spirit, heirs of eternal life? It would be a liberal estimate to reckon them at one-fourth. So that it looks very much as though the number of those who belong to Christ's little flock, constituted not more than one-fourth of one-fourth of one-fourth of the world's population. We are not unmindful of the lesson conveyed by the 7,000 who had not bowed to Baal, unknown to Elijah, or of the fact that some may find the light in systems where the darkness is in the ascendancy. But looking at the great evangelistic problem, the work to which Christians are to gird themselves, it is well for us to understand where we are and what the work that lies before us. The nineteenth century nearly gone, and those whose trust is in the Gospel pure and simple only a fourth of a fourth of a fourth of the world's population. But such the Scriptures represent the condition of the world to be essentially, at the moment mentioned in Revelation, ch. 19, when One whose name is the Word of God and on whose vesture is written King of kings and Lord of lords, and out of whose mouth goeth a sharp sword, the One who is Faithful and True and upon whom the armies of heaven wait, comes to the battle of the Lord God Almighty, *and wins it.*

—WHY should we shut our eyes to the fact that is made so prominent in the Apocalypse, that the judgment upon corrupt Christianity must precede the glorious extension of Christ's kingdom throughout the world?

—AT a celebration of the Corpus Christi festival at Parel, a young girl was the earthly representative of the Virgin Mary, and a youth "airily clad" played the part of the Angel Gabriel in a procession that traversed the entire quarter, occupying an hour, followed by "a surging mass" of Catholics from Mahim and other places.

—ONE of the most striking cases of faith-healing, reported from America some years ago, is now denied by the very party whose faith was said to have wrought the cure. The son of a Philadelphia physician was jumping from a bench; he fell and broke his arm below the elbow, both bones. The arm was dressed, put in splints, bandages and a sling. The boy the next day wanted these taken off, saying he had asked God to heal his arm, and God had done it. The bandages were removed and he was found to be healed. The *Medical Record*, of March 27th last, contains a paper on faith-cures by Dr. Lloyd, in which he says that having had his attention directed to this case, he wrote to the boy, now a young man and a physician, Dr. Carl H. Reed, and received a reply from which we take the following:—

The case you cite, when robbed of all its sensational surroundings, is as follows: The child was a spoiled youngster who would have his own way, and when he had a *green stick* fracture of the forearm, and after having had it bandaged for several days, concluded he would much prefer going without a splint.

To please the spoiled child, the splint was removed, and the arm carefully adjusted in a sling. As a matter of course the bone soon united, as is customary in children, and being only partially broken, of course all the sooner. This is the miracle!

We believe that there are genuine cases of healing in answer to the prayer of faith, but it is evident that reports of such cases need to be carefully sifted. What is extraordinary in the above-mentioned case, is that the reports made of it by Dr. Cullis and others were based on information received from the father of the lad himself.

—ABOUT a month ago news came by telegraph of the massacre of an Italian Scientific Expedition by the Emir of Harrar. The *Times of India* now hears from Aden that the Report was untrue, and that the members of the Expedition are *still alive.* They are, however, in prison in Harrar, which is a small state in the Somali country, 100 miles or so from the Coast.

—TWENTY-FIVE men in all have been punished for being concerned in the Dynamite conspiracies. Seven are punished with 7 years' imprisonment, 2 with 20 years', 16 for life. All the explosions were the work of two organizations of Irishmen in America, and the *Times* has lately given full particulars of these and of the leading men connected with them. It is truly remarkable how Providence has checked and defeated these machinations. The two men employed to blow up London Bridge were themselves blown up and found their grave in the river.

—RHODE ISLAND, the least of the American States, is not willing to be the last in purifying her soil of the liquor-traffic. The question of Prohibition was lately submitted to the people, and though a three-fifth vote was required to pass it, the proposed Amendment to the Constitution was carried by popular election, and the liquor trade is now unlawful in the State of Rhode Island.

—IT certainly sounds very strangely in this year 1886 to hear a tribute of praise and homage addressed to the memory of those who, three centuries ago, in Spain, burned at the stake thousands of Christian men and women whose crime consisted in believing the words of the New Testament. A Spanish paper, having occasion to announce the public burning of copies of the Gospel, just witnessed in Barcelona, refers in reverential and admiring terms to the happy days when the Inquisition was in full force, and tabulates, for the grateful recognition of its readers, the numbers who were burned to death, those burned in effigy, and those otherwise punished, through the zeal and piety of four inquisitors, one of whom was rewarded by being made the Vicar of Jesus Christ. The article shows plainly that Rome is *semper eadem* at heart, and mourns the loss of the power that enabled her to commit to the flames the poor men and women who dared to come to Christ without the intervention of the priest. The burning of the Gospels betrays the existence of the same spirit. Her aim is to exalt herself, the Church of Rome, and the words of Christ and of the inspired apostles militate against this and are therefore made war on. Planted in Protestant communities, Romanists take good care to convey the impression that they regret the cruel procedure of their forefathers, saying, "If we had been in the days of our fathers we would not have been partakers with them," but it is well that we should have this testimony from Spain as to what Rome is at core.

—THE command to be filled with the Spirit, Ephes. 5 : 18, and the prayer that Christians may be wholly sanctified, 1 Thess. 5 : 23, follow upon a series of exhortations relating to the details of the Christian life and the idea seems to be that we must yield ourselves to the prompting of the Spirit and the teaching of the word concerning the *next* duty, and the *next* and the *next*, and we may expect the fulness of the Spirit to follow the obedience rendered to the Spirit. It is vain for a man to pray for the fulness of the Spirit when he is neglecting any of the following things, to which the Spirit is seeking vainly to draw his attention: To pay his debts; to fulfil his promises; to forgive injuries; to feel kindly towards all; to succour the needy, the afflicted, the poor; if he has spoken against any to acknowledge it and ask forgiveness; to search the Scriptures for the knowledge of God's will; to guard against waste of time, light reading, unprofitable company. If we live by the Spirit, let us walk in the Spirit, and we cannot do this if we are negligent with regard to such matters as we have mentioned, which are comprehended in the fruit of the Spirit mentioned in Gal. 5 : 22, 23.

—WE have placed among our selections an article on Pundita Ramabai, from an Am. religious paper, embodying her own account of her views regarding the sacred books of the Hindoos, concerning Christianity, the Brahmo Somaj, missionaries and other matters. She has expressed herself very frankly, and has defined her position with a good deal of precision. We have read the statements of this remarkable lady with much interest. We hope she will earnestly seek to become better acquainted with Him in whom are hid *all* the treasures of wisdom and knowledge, hid from those whose affections are upon things below, revealed to those who seek them with their whole heart. She believes that the Hindu classics, honestly studied, will, like the Hebrew law, lead to Christ. If this is the case, we fear that not many are "honestly studying" them. The Hebrew law made men acquainted with the demands of God, and consequently with their own failure and sinfulness, and need of a holy Saviour. De

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the Vedas do this? Does the Ramayana or Mahabharat? We are glad to see that the Pundita's feelings turn so strongly to the land of her birth.

—We understand that the Rev. Mr. and Mrs. Sibley, late of the Ellichpoor Mission, have joined the Am. Marathi Mission, and are to be stationed at Sholapore, taking the places vacated by the Rev. Mr. and Mrs. Gates who have gone to America. We hear that there is a probability of the return of the Rev. Mr. Park to this country. It is some years since he and his family went to America. Miss J. Patterson, of the Free Church Zenana Mission, having been medically advised to return to Europe for a season, left last week.

—The *Subodh-Patrika* does not think that Mr. Edwin Arnold has correctly gauged the feelings of the people of this country with regard to the Government. Mr Arnold says that they who talk of the discontent and ill-will of the inhabitants of India towards the British, are either ignorant or malignant. The *Subodh* does not think so; thinks there is discontent and a good deal of it, and with good reason.

NOTICES OF BOOKS AND REPORTS.

Report of the Irish Presbyterian Mission in Gujarat and Kattiwar, and of the Zenana Mission. This mission was begun in 1844. Six stations are now occupied: Rajkot, Gogo, Surat, Borsad, Ahmedabad and Anand. Missionaries, 6; Zenana Agents, 5; Evangelists, 15; Colporteurs, 6; School-teachers, Christian, 40, Non-Christian, 52. Baptized adults in 1885, 69. Communicants, 302. Orphans, 97. Vernacular schools 38, with 1,976 scholars; English schools, 3, with 895 scholars. Colportage and tract distribution have been vigourously and successfully pushed, and the Education portion of the work was never in such an efficient state. Dr. Osborne and Miss McKee have been obliged to revisit Europe; Miss George and Miss McDowell have joined the Mission. Mr. Beatty and Mr. Rea are still at home. Mr. Scott has been touring in the Rajkot district, and was every where received gladly. A considerable amount of printing has been done. 23 books and tracts, 93,600 copies, besides 82,000 for the Bombay T. and B. Society and a large amount for others. A year of prosperous and good work at the High School, Surat, is reported. Grant received Rs. 3,826. Matriculated, 8. The one drawback to the cheerful tenor of this Report is the persecution which the churches and the Mission have had to endure,—not from the heathen—but from the Salvationists. What the hornets were to the Israelites, that the Salvation army has been to this Presbyterian Mission. Just why they should have singled out this one mission, from all missions in India, as the object of their "holy war," we can hardly say. It is matter of congratulation to other missions in India that they have been spared the invasion of a body of Christian evangelists, seeking to destroy the confidence between the missionaries and their converts. We hope that this severe trial may under God be in some way a blessing to the Irish Presbyterian Mission and its churches. We have no pleasure in reading what is here reported, and have no pleasure in referring to the matter at all.—A good account is given of the High School at Ahmedabad. Grant Rs. 3,517. Fees, Rs. 4,456, Matriculated, 10 Miss McKee and Miss Shaw, Miss Forrest and Miss Roberts, at Surat; Miss Moore and Miss Biberstein at Borsad have carried on zenana work, including school work and dispensary work, and the report shows the encouragement they have received. The Dispensary at Surat, closed for two years during Miss Forrest's absence, was re-opened in March, 1885. Patients, 9,587. In the country about Anand some evangelistic tours have been performed.

Report of the Gujarat Orphanages. There are 95 children now in these orphanages. They are located at the various stations. The expenses were last year Rs. 4,590, about met by remittances from home. There is a balance in hand nearly equal to the above amount. 6 girls and 4 boys were received last year. 17 left last year, mostly as teachers or for service or to be married. They are well looked after and are trained for usefulness.

Report of the London Mission in Tittuvilei S. Travancore. Mission commenced 80 years ago. Work began at this station in 1866. Rev. J. Duthie, in charge. One evangelist, one school-inspector, 10 Catechists. Mr. Yesudian, who was previously, for twenty years, in charge, died last year. From the following sketch of this good man, our readers can see what a Native Christian may by the grace of God accomplish in this land:—

Mr. Yesudian was no ordinary man. He was a man of excellent physique which was capable of long sustained labour and exertion, and was endowed with natural powers of intellect of a high order. From early years the best training that the Mission could give was enjoyed by him, and improved to the full. He became, while yet a mere youth, the companion and friend of the Missionary by whom he was educated, was soon made a Monitor in the Mission Seminary, and rose by degrees to be Head Native Master of that Institution. His devotion to the Seminary work was complete. It was his delight to be amongst the boys and to care for them "in season, out of season" whether the Missionary was on the ground to overlook or not. He was a man to be counted upon, always up to time, always bright and hopeful, able to advise in every emergency, to lead or to follow as circumstances might require. He worked with me in the Seminary for years, teaching, taking the oversight of the Boarders, translating, preaching, and putting his hand to many a work at the station—in everything showing himself to be a many sided man, of real force, equal to any call that might be made upon him, and undertaking everything with an energy and will that showed him to be far above the ordinary level. On being put in charge of Tittuvilei district, he entered upon that work also with characteristic devotion. There were not wanting encouragements to him in his new sphere. The work had been begun—congregations had been gathered—some schools had been established—evangelistic work in the large towns had not been forgotten; but many difficulties also had to be encountered. The majority of the Christians were of the humblest class—very poor, very ignorant, and altogether in a miserable state. The chapels were small, inconvenient places, and mostly out of repair. The contributions of the people were of no great account. The schools were of a poor sort. Few of the men in the congregations could read, and I may say none of the women. There was, at that time, great difficulty in getting Mission Agents to live amongst the people owing to the feverishness of the climate. This, indeed, was Mr. Yesudian's chief difficulty, and often had he to mourn the loss of workers either through death, or removal to more healthy parts. Congregations in consequence suffered; and what with not infrequent relapses to demon worship—intermarriages with the heathen—drunkenness in not a few instances even amongst the Christians—indifference to spiritual things, and occasional ebullitions of party-spirit caused by caste feelings against himself and others—desertion by former trusted friends and helpers, and so forth, he had much to battle with, especially in the earlier years of his work. Even to the close of his career he had to suffer occasional great trials and disappointments; but when I look at the state of the district now and compare it with what it was in 1866, the evidences of progress are marked. I am struck, for example, with the fact that a goodly number of agents belonging to the district itself have been raised up where before there were but few such. Mr. Yesudian always kept his eye on promising lads in the schools, and gave them such training as was possible. Several of these are now doing excellent work in congregations and schools. I see, too, improvement in most of the congregations. The men are, on the whole, better educated; women begin to learn to read, and every school has girls in it.

There are 187 church-members in this district. Baptized last year, 14 adults. The following extract will be found interesting:

This district was, during the early part of the year, visited by cholera of a very alarming type which lasted for the space of a month, and attacking people, daily by tens and hundreds, swept off many of them. All our medical efforts, both sircar and private, as well as Mission, were of but little avail. Every one felt that it was a special visitation of God, and sought His favour by vows and penitence.

The heathen, ascribing it to the anger of demons, tried to propitiate them by sacrificing fowls and sheep, and even cats and pigs, besides offering flowers, plantains, &c. They sometimes commence their devil-worship late at night, and, pretending to drive away the malignant spirit, kept on dancing and making wild and fearful shrieks which were of a very alarming nature and thus kept the people in great dread and awe. This, instead of producing the desired effect, had a quite contrary one, for it increased the disease by the agitation which it produced on the minds of the people. We were now and then obliged to get out in the dead of night, to stop these men in their fanatical proceedings.

The circumstance that no danger occurred among them at first, led them to believe that they were protected by their deities who are very powerful, and wanted to wreak their vengeance on the Christians and others who do not worship them. They were convinced of this folly when they, to their greatest surprise, saw that the wife of the chief dancer was cut off by the pestilence. Then they began to confess that devils were powerless, and that they had no power either to add to, or take from, what the Lord has determined in His all-wise purpose. After sometime the devil-dancer himself was attacked with a bad fever, and acknowledged the special help rendered by the Mission dresser and others, and felt inclined to decide for Christ and allowed a few of his heathen friends to attend our chapel. But he was insincere, and they now find him to be a great hindrance to their firm faith in Christ. The Mahomedans, as if forbidden by their religion, refused to adopt any remedial measures, and being the majority of the in-

habitants of Tittuvilei, had to suffer, proportionately, the greatest loss by death.

Induced by the example of their neighbours, the Roman Catholics took out their images from the chapel and carried them round the village singing songs and reciting prayers.

Our own people also were roused to religious exercises, and acknowledged God in all their efforts in relief of the sick, and showed much courage and zeal in rendering help to the sick both among the non-Christians as well as among their own friends, which clearly showed the heathen people that Christianity is the only religion that could give courage and comfort in times of danger.

Report of the L. M. S. Missionary Seminary, &c., at Nagercoil, S. Travancore. There are 96 Native Christian boarders in this Seminary. A Theological Class is proposed, but is still in the future. Mrs. Duthie reports steady progress in the Zenana work. Bible-women, 15, church-members, 318; in the district, 1,305.

Report of the Basel German Evangelical Missionary Society in S. W. India. The stations are 21, in five districts; European missionaries, 68 men, 54 women. Native pastors, 10; Catechists and Evangelists, 86; Colporteurs, 8; Bible-women, 15; Chr. School-teachers, 132; Non-Christian, 66. Communicants, 4,445; increase, 143. It is still found an up-hill work to educate the converts up to the principle of self-support, most of them being from the lower orders among whom begging is not considered a shame. Mr. Stokes finds that those who were helped most in temporal things, have prospered least in things temporal and spiritual. Total of pupils 4,696, viz. boys, 3,556, girls, 1,440, of whom Christian, 1,042 and 869. A large amount of printing in Canarese, Malayalim and Tulu was done last year. The Gospel of Mark was printed in Konkani. Mr. Kittel's Canarese-English Dictionary is ready for the press. In the field, at the close of 1885, 46 ordained and 17 lay-brethren; of these last many have charge of the industial works, which are such an important feature of this Mission. The total expenditure of the Mission, in 1885, was Rs. 195,920, of which sum about Rs. 105,000 was for the personal expenditure, journeys and home passages, of missionaries (not including the Industrial brethren.) The Cannanore weaving establishment gives employment to about 200 labourers. The establishments at Mangalore, including Press, employ 750 persons, of whom 386 are Christians. The work of each day is begun with a religious service.

The India Methodist Watchman. April. Contents; Intelligence. Editor's Table. Fasting. Telugu Mission. My 33d Birth-day. Our Class-meeting. Insist. With numerous selections.

Rajamarg. (Marathi.) May, Contents: Camp-meetings; Covet the best gifts; Imitation; Mission-schools. How to promote a Revival. A few Needed Counsels. Feeding on Christ.

We acknowledge receipt of the following: Land Scheme of Eurasian and A. I. Association. Manual of M. E. Church, April. *Report of Am. Madura Mission, Report of Am. Presb. Mission in W. India.* Report of the London Committee for suppressing the Traffic in British Girls. *Arya Bhagini*, April. *Report Madras Tract and Book Society. Report of the Madras Branch C. V. E. S.* Cook's *Monthly Mail.*

The Bombay Guardian.

SATURDAY, MAY 22, 1886.

CONSECRATION OR RESTITUTION.

Can we give God any thing that is not already his by right? Many seem to think that they display a wonderful magnanimity when they give of their substance to the cause of religion, when they surrender a portion of their time to God, when they use their faculties in his service, especially when they present their bodies a living sacrifice. We sometimes find language used in describing consecration, which seems to imply that a certain nobility appears in our consenting to make over to God, our possessions, our faculties, our time, our service, our being. The fact of the matter is that there is only one Proprietor in the universe, and that is God. His is the gold and silver; his are our faculties; his our being. The Lord gave and the Lord taketh away, said Job; blessed be the name of the Lord. He did not so give it as to lose his right in it, otherwise it would not have been right in him to take it away. Of Him, through Him and to Him are all things. The earth is the Lord's and the fulness thereof. What hast thou, that thou hast not received?

Man is a usurper. He has usurped the power to guide his actions; he sits down in a seat from which God is banished. He usurps the influence he has. Created for the pleasure of God, he uses his time and resources in promoting what he thinks his own pleasure and advantage. Shall I not do what I will with my own, is his thought, as he contemplates the money he has heaped together, his physcal, mental and spiritual capacities, his social position and so forth. Especially does he regard as his own what he has earned by toil or sagacity. But, as we have said, if this were his, out and out, it would be an injustice in providence to take it away from him, or take him from it. He is a usurper; just as the husbandmen in the parable who maltreated the master's servants, sent to claim the fruit of the vineyard, were usurpers. "Thou canst not make one hair of thy head white or black." When we come to know ourselves aright, we find that we have been usurpers all our days. We have been constantly guilty of embezzlement and misappropriation. We are stewards and hold nothing except as stewards. Whatever comes to us comes by the ordination of God, and with it comes instruction how to use it. But like the husbandmen of the parable we appropriate the possession, and discard the instruction. The rich man's fields brought forth plentifully, more than his granaries could accommodate, but a word had previously been sent him that he should love his neighbours as himself. We are unjust stewards, guilty of embezzlement, making out ourselves to be masters and palming ourselves off as independent proprietors, entitled to do what we will with the gold and silver, time and opportunities, physical and moral faculties, health, credit, influence.

When a man is awakened by the word and Spirit of God, he finds out that he is a fraud; has been robbing God all his days; he is a detected impostor; a rebellious husbandman. He is a rebel in a palace from which he has expelled the sovereign; he is a servant revelling and carousing in the banqueting hall of his absent lord. And what we call consecration is really just the recognition of the facts of the case; restoring to God the rights so long usurped, the goods so basely embezzled, the faculties so culpably alienated. Does it become us, as we sing our hymns of consecration, to let the heart whisper the lie that we are doing a sublime thing, and try to make capital for our self-esteem out of the act of restitution? Surely, this is most unbecoming; in fact, abominable.

Except a man forsake all that he hath, he cannot be my disciple, says Jesus. We are to forsake it all, because it all belongs to God, and He alone is competent to say what shall be done with it. When Jesus said to the rich young ruler, Sell all that thou hast and give to the poor and come, follow me, and thou shalt have treasure in heaven, he was not making an exorbitant demand. It was for Christ to say who should have the money, and if the young man had known it, it was a most audacious thing in him to insist on retaining it, when demanded by the rightful Owner, and we are sure the retention of it became a curse to him. To the disciples he seemed a very interesting character, coming so eagerly to ask *What good thing shall I do that I may* interest eternal life? He would have done some good thing, exciting the admiration of men; but he would not cease from robbing God, from usurpation, from dishonesty as a steward.

What desperate efforts are made to induce rich Christians to give of their substance to churches, colleges, missions; and when we get them to surrender some of their wealth, we attach their names to institutions and edifices, and call upon all the world to admire their generosity. But we must be just before we can be generous; we must return to God what we have been calling our own; we must cease from usurpation.

Many of us will find it profitable to read the last chapter of 1st Chronicles, where the treasures of the King and the people are so joyfully poured out for the temple of the Lord. Let us notice his hymn of consecration.

"Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heaven and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thy hand is power and might." "Who am I, and what is my people, that we should be able to offer so willingly after this sort? FOR ALL THINGS COME OF THEE, AND OF THINE OWN HAVE WE GIVEN THEE."

CONTEST WITH ROMANISM.

We find a notice of "the recent struggle with Romanism in the Krishnagar district," in the *Messenger* for May, extracted from the journal of the Rev. H. Williams, Super-

intending Missionary, C. M. S. The Romish priests in that district were continually challenging the missionaries of the C. M. S. to meet them in public discussion, in the presence of Hindoos and Mahomedans. Mr. Williams took no notice of the challenge, "feeling how much our holy religion would suffer by such a spectacle" and fearing for the effect this public manifestation of differences in the Christian Church might have upon Hindoos and Mahomedans. Our own feeling is that the Christian Church is misrepresented to the outside world more by allowing it to be thought that the Church of Rome is an integral portion of Christ's Church than by publicly disavowing it. The Church of Rome unblushingly and even boastfully places herself in open hostility to Protestantism, to all Christianity that rests upon the Bible alone, and we cannot deny this antagonism without compromising the truth that has been committed to us. Of course the Romish priests made capital out of the fact that Mr. Williams refused to meet them in discussion. Finally, he believed it to be his duty to meet them and a day was appointed. Mr. Williams issued a paper in Bengali in which he undertook to maintain the following points :—

The Roman Catholic Church has forsaken the teaching of Christ and his apostles in the following matters, and is therefore corrupt.

1 Mariolatry and the Invocation of Saints.
2 Worship of idols, the cross, and the host.
3 Denial of the cup to the laity.
4 Withholding the Bible from the people.
5 Praying in an unknown tongue.
6 Purgatory.
7 Indulgences.
8 Supremacy of the Pope.
9 Infallibility of the Pope.
10 Transubstantiation.

If it can be proved from the Bible that Christ and his apostles taught the above doctrines and practices, we shall be compelled to admit that the Roman Catholic Church is a true Church. If it cannot be proved, we proclaim that the teaching of the Church of Rome is contrary to the teaching of Christ and his apostles; that consequently it is a corrupt Church; and that every one desirous of obtaining salvation should forsake it.

In reply, the priest undertook to prove that the teaching of the 6th Article is false. He sent letters to the leading Hindoos and Mussulmans of the district inviting them to be present at the discussion. Two Italian priests appeared on the Romanist side, the Rev. K. C. Biswas and Mr. Williams on the Protestant side. The following interesting extract will show how the discussion was carried on and how it ended:

Koilash Babu began by reading a short introductory address, and winding up by reading our challenge. From that moment to the end, it was a grand struggle on the priest's part to go into a discussion about the Church as an authority, and on our part to keep to the point. We took our first question, and asked him to prove Mariolatry from the Bible. After a long struggle to get out of the difficulty by leading us into a discussion on the Church, he acknowledged that it could not be proved from the Bible. Koilash Babu then appealed to the people. He asked them whether they would receive the Bible teaching or that of the Roman Church. The people called out "The Bible's." The priest then explained that the Roman Catholic Church recognised two authorities, the Bible and the Church. This did not help him much, because we said, "granting that you do recognise two authorities, the Bible and the Church, what we want to know is, can the points in our challenge be proved from the Bible or do you admit that they can only be proved by appealing to the authority of the Church." He also admitted that our second point—"worship of images" could not be proved from the Bible. When we asked him about the third point—"Withholding the cup from the laity," he stuck, and began another vigorous struggle to get a discussion on the Church started. We stood firm. We had given him three days to get his answers to our challenge, we had distinctly asked for proofs from the Bible, and we would not be satisfied with anything but that. For three long hours this hot contest went on. It ended by my saying, that for three hours we had tried to get a proof from the priest, that the doctrines we condemned could be shown to be in accordance with the Bible record; that he had not given one proof nor opened the Bible once; that it was clear that he could not prove his case. I also said, that I would show from village to village, that their doctrines were antagonistic to the teaching of the Bible.

The Hindus and Mussulmans had been invited to witness their triumph, and to be a help to them. The trap which they laid for us caught themselves. When Mariolatry was being discussed the priest denied that they did "puja" to Mary. I opened Alphonsus Liguoris's book, and read out the instructions about the morning and evening devotions to Mary. I put the book into the hands of Babu Nafor Pal Chowdhuri (who is the greatest land-owner in the zillah) and then appealed to him and the Hindus to say whether that was "puja" or not. They all testified that it was. When I was reading out of the long list of names of Saints and Angels from a Litany in "the Garden of the Soul," the Hindus remarked that it was like their 33,000,000 deities. Yes, I said, you can claim kinship with the Romanists; they are the *Balati Hindus!** When the priest was trying to avoid the difficulty of having to show that Mariolatry could be proved from the Bible, a Mussulman from a neighbouring village pushed his way through the crowd, and said to the priest; "*Our William saheb asks you a plain question; is that teaching in the Bible or not,—answer him,—is it in the Bible or not?*" The priest would not answer him, but turned to speak to some of the Hindu Babus. The honest Mussulman went away in a rage. On Saturday I had sent a letter to the priest, saying, that as they were always unjustly accusing our translations as being false, I should be much obliged if they would bring their own Latin Bible. They brought it but kept it out of sight for a long time. After repeated requests they put it on the table. I put it into the priest's hands. As often as I gave it to him he put it down. He did not open the book once. What the result of it all will be remains to be seen. We can only pray that God will guard our people. They have, however, seen in the clearest manner that the Roman Catholic teaching cannot be proved from the Bible. The question of the Church is still an open one.

The Church of Rome claims that power has been given to the Church to do and teach what she does and teaches, and she claims that she is the Church in which this authority resides. But this cannot be proved apart from Christ's words contained in the Scriptures, so that the appeal must really and finally be made to the Scriptures. The Church of Christ is delineated in the New Testament, and the Church of Rome, so far from according with that delineation is quite opposed to it, and the doctrines which she has promulgated as articles of faith, are not an expansion of the doctrines of Scripture, but are subversive of them.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SAKAR PATHAR SANITARIUM.

SIR,—The South India conference has long felt the need of a Sanitarium to which the preachers could go for a short change when they feel themselves almost broken down, and by thus husbanding their health save a complete breakdown. I have heard Coonoor or Ootacamund spoken of as the place for it. In fact a certain man still in India proposed to me to start a Sanitarium at one of those places, and said he would give the first Rs. 500 towards it. But for several reasons it never was undertaken there. The principal reason is probably that Coonoor is quite beyond the bounds of our conference and would seldom or never be visited except by the men in Bangalore and Madras.

While at the Lanowli camp-meeting I walked one morning up to Sakar Pathar, a beautiful plateau on the top of the hills, where I was told Government are proposing to build a sanitarium. It is, indeed, a charming place, and the air is delightful. Though the heat was great at Lanowli, yet up there we could "run and not be weary, we could walk and not faint." The whole situation was so charming that I heartily wished, not for three tabernacles there, for Christ, Moses and Elias, but for one large tabernacle for Methodist preachers and Christ to dwell in all together. After coming down the idea would not leave me. I wrote to the Collector of Poona for information about the place and to know on what condition we could get building sites. I have the Collector's letter and a map of Sakar Pathar before me as I write this.

Government have laid out fifty-five building sites there, each site containing from two to four acres. Nineteen sites are already taken up including one for a church, two for tennis and recreation ground, two for bazaar and post office, one for a hotel, etc.; eleven only being by private parties, but no one has begun to build there yet. Sites are let to intending builders on a lease for thirty years at the nominal rental of Rs. 5 per acre annually, with the privilege of renewing the lease at the end of the thirty years, and on condition that a building be erected within three years from date of lease.

Now it seems to me that this is the place for our conference sanitarium. It is the most central place that can be found on the hills. If the conference should be divided it would still be well situated for the Bombay and Madras division and of course others would not be excluded. A boundary line of a conference ought not to be any barrier to a man seeking a few weeks' rest from hard work in the plains. It is in proximity to Lanowli where many of our ministers gather at Easter time for the camp-meeting, and they would be more likely to avail themselves of its benefits because they are already there. Would it not be nice for half-a-dozen more or less of our preachers to come up to the camp-meeting having made arrangements to stay for a month or so with our families? This we could do if we only had the house there furnished and free of rent. Then it is not only the nice part of it in the matter of comfort, but it would be a great boon to those who are so broken down that they can not continue work in their stations. Instead of going to America immediately they could rest up there for a few months and probably recover so that they would not need to go to America. This

would also benefit those who never think of going to America but who sometimes need a respite from the heat and their labours.

I think a *pukka* bungalow could be put up there to accommodate our preachers for 5,000 or 6,000 rupees, about what it would cost for two preachers with their families to go to America and return. Would it not be economy to build it? It seems to me a very wise policy. I am willing to undertake the management of the work and accounts, etc., unless some one else is found better qualified to do it. I simply put this forth to see what response there is to it in the way of co-operation in inaugurating the enterprise. We shall need some offers of money. Twelve men might give Rs. 500 each, or a few might give Rs. 500 each and the rest be made up by smaller donations. I think the house could be made large enough so that those who gave Rs. 500 could live in the house, rent free, whenever they chose to visit the sanitarium for a change. Let me hear from all who are interested in such a plan. Ministers might feel the pulse of their congregation and write saying how much they could and would probably give. If any get really enthusiastic and want to see it begun at once, let them send on some money. I shall begin the fund and let the whole conference audit my accounts. If reports are so favourable as to warrant it, I shall secure a site so as not to let it slip from our hands. Address the undersigned at Mazagon, Bombay.

IRA A. RICHARDS.

18th May, 1886.

DEAR SIR,—As I have recently been helped by our Father out of an experience much like brother Richard's, I am impelled to write and remind (not teach) him and any others similarly tried, that our God and Father knows what is best for His dear Son, His people and His kingdom.

The root of this trouble, as I apprehend it, is seen in the expressions "I do not see as I should like to see," "I lack *myself*," "It is evident to me." Please read in the Book Ps 34: 15, and 37: 1, 4-5, remembering that these are the living words of a personal loving God. From John 4: 36 I learned that, at the last great harvest, BOTH he that soweth and he that reapeth shall rejoice. So if we cannot joy now, we may wait God's good time, when we shall have our hearts filled. And verse 37 "one soweth and another reapeth." It matters little to me which I am doing, for the work of the vineyard is a united work; each part is essential and a means of joy and gladness. God gives the increase, all things in truth, in His own good time. Let me then, like the nobleman in to-day's Sunday school lesson, and totally unlike my past life (a stupid libel on a loving God), go my way BELIEVING, not worrying; go on; forward, doing God's will honestly and faithfully. An *executive*, doing the Father's will, not an *administrator* worrying about the means and the result. Let me be like the workman in the mine who is working to make a hole upward through the hard earth, in the darkness and loneliness perhaps. The cost, dangers and delays of the undertaking matter little to him. He *trusts entirely* the engineer who gave him the job with explicit orders and directions. He simply *continues working, doing*, until the daylight bursts through upon his pale upturned face.

Let us all, by God's grace, so trust our Leader that we shall *at once* and *for ever* give up all worrying and troubling, to Him who is alone able to administrate His kingdom; and let us, as unto the Lord, do His will in our duties, crushing out all temptations to libel God's love and wisdom until WE shall break through the little crust that impedes our vision here, and the glorious flood-light from the throne of God shall burst upon us and light the way home to our ransomed souls.

The joy *there* will more than compensate for what we suffer, *here* and *then* will be made plain all the trials and mysteries of Grant Road, Fort, and Mazagon churches and all other churches.

M. T. C.

Sunday, 16th May, 1886.

[There are passages (*e. g.* Jeremiah 9: 1, Romans 9: 1-3, Isaiah 62: 6-7, Col. 2: 1, Gal. 4: 19, Hebrews 5: 7,) that show the important place that Christian faith and earnestness and prayer have in hastening the day of the Lord, 2 Peter 3: 12. We are heartily in accord with our correspondent in regard to *worrying*, which should have no place in us, seeing Christ hath left us his peace.—Ed. *B. G.*]

REMARKABLE MEDICAL DELUSION.

SIR,—More than once in the history of the world it has occurred that a few medical men would start a hobby, and proclaim it so widely that millions would believe it! Thus multitudes have thought that a sanitary supervision of vice by the Government would largely prevent the terrible physical judgments which the Creator has affixed to vice. But ah, did they not foresee that such promises of exemption from suffering the usual consequences of sin would so largely increase the votaries and acts of vice as to increase the diseases faster than they could check them? No. The hobby was; "Vice is necessary,—it produces disease,—hence Government ought to provide for this necessary disease." And the hobby-blinded promoters of such legislation string up local statistics to prove their pet idea true.

In the recent debate upon the Repeal of the "Abominable Acts" in the House of Commons, the Secretary of War pointed out the fallacy of some of their statistics. Facing the argument that there had been an increase of disease following the suspension of the Acts, he stated, "*It is a singular fact that in stations not under the Acts, the progress of the disease appears to have followed precisely the same course, although not in an absolutely identical degree.*" Facts and figures are given which need not be repeated here.

Appealing from the hobbyists to sober-minded medical men, we find a large array of opinion against the vice-encouraging laws. I have before me opinions from *The British Medical Journal, Medical Times and Gazette, Edinburgh Medical Journal, New York Medical Board, Medical Enquirer*, and over a thousand medical men,—English and French,—all against the Acts. Dr. Miller, F. R. S. E., late of the University of Edinburgh, affirms that to recognize such vice "as a necessary evil, and to regulate its practice is, disguise it as you may, a fostering of that vice. So acting, you will never diminish, but must rather increase it; and in consequence, ... you must lay your account with a maintaining, if not enhancing of disease too .... Attempt at prevention of the latter would not only be a public scandal, but a practical blunder to boot—a mockery, a delusion and a snare."

As this legislation is still in force in India and Ceylon, it is necessary that the public be enlightened both as to its fallacy and its immorality.

EDITOR "PURITY TRUMPET."

Bombay, 19th May, 1886.

DEAR SIR,—I sometimes sign myself "A Christian." But when I compare myself with the following graphic description of "A Christian" in the first ages of the Church I often feel quite unworthy of the appellation.

I quote a few words only from the description of "A Christian" for fear of taking up much space.

"In the first ages of the church, the name of Christian was identical with all that could elevate and ennoble. It signified no faint convictions, no questionable motives, no equivocal condition. The zeal it spoke of was an inextinguishable flame; the hope it argued an anchor unmovable before the rudest tempest. The joys of which it was the symbol, were as life amidst the dead; the charity it signalized warm as maternal tenderness, and gentle as the dews of heaven. You might crush his limbs with torture,—his affections with solitude,—his name with infamy,—and his freedom with the dungeon and the chain; but he bore within him an imperishable principle, which you could not crush nor impair, it was the energy and power of faith. And this like electric fire, acquired force by resistance, and intensity by repression; and borrowed increase of splendour from surrounding gloom.

Christianity was then the religion of heroes, —of saints, apostles, and martyrs. It belonged to them "of whom the world was not worthy." It was to tread in the footsteps of Jesus and to partake the mind of God.

Yours faithfully,

A CHRISTIAN.

Sahebgunge, 18th May, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 p. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

MARINE ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3 30 p. m.

THE minutes of the "Ladies Missionary Conference" have been issued and may be had on application to Miss M. C. Elliott, Methodist Parsonage, Girgaum, Bombay.
Price, two annas; postage not included.

Epitome of News.

SATURDAY, MAY 15.

—The Maharajah Dhuleep Singh has disposed of his estate at Elvedon, near Thetford and it is understood that the property has passed into the hands of Sir E. Guinness, the "stout" man of Dublin, a brother of Lord Ardilaun.

—It has been contended by many thoughtful persons that if the natives of this country desire reform, they themselves must take the initiative in the matter. The Lallahs or Kaiths of Behar, it appears, held many meetings last year on the subject of curtailing their marriage expenses, and even petitioned Government for legal assistance. After waiting in vain, they

have at last resolved to deal with the matter themselves, and have decided that not more than Rs. 102 are to be expended by the bride's party, any one violating this rule being punished with excommunication.

—A series of four theatrical entertainments were given in Vienna by some distinguished amateurs for charitable purposes. The first performance took place in Prince Schwarzenberg's palace, and was attended by a highly select audience, seats having been sold at £5 each. Ladies of the highest rank took the parts of peasant girls, barmaids, nurses, and washerwomen. The Princess Metternich, who is a born actress, played a prominent part, singing various couplets, first as the personification of Fashion and afterwards as Juno, disguised in washerwomen's garb. The diamonds worn by the united deities of Olympus are estimated at several million florins, while their costumes cost about twenty thousand pounds. The performance brought in a profit of £500.

—*Bombay Gazette*: We much regret to hear of the death on Tuesday, from heart disease and dropsy, of Rao Bahadoor Bholanath Sarabhai, a prominent citizen of Ahmedabad, and one highly respected throughout Gujerat and the Bombay Presidency by all who knew him. The deceased belonged to one of the most ancient and respectable families of Nagar Brahmans in Gujerat.

Monday, May 17.

—James Murray, a guard, addicted to drink, died of apoplexy, Friday night.

—In all probability a very important reduction will take place in the tariff for Press Messages between London and the Australian Colonies, and London and India, and *vice versa*, from early in July next. As regards India, the rate from London, which is *now 4s. 6d.* a word, will be reduced to 1s. 4d. a word, whilst the rate from India, now Rs. 2 12, will become either As. 15, or one rupee per word.

Tuesday, May 18.

—Dr. Arnott will, we hear, act as Surgeon of the Goculdas Tejpal Hospital.

—Mr. Thomas Stevens, the American, who is making his way "round the world on a bicycle," has been turned back in Afghanistan.

—*Indian Witness*: Rev. Mr. Knowles at the Devi Patan Mela: The morning scene in the *mela* is very different, when, in the early dawn of the morning, the great bells go clanging and the big drums go booming forth from the temple, creating noise enough, one would think, to waken into life even the poor dead stone they call a goddess! There, as you face the west, you see to your left rows of devotees holding sucking pigs by their hind legs, waiting to dash their heads on a stone, and then rush with the bleeding victims to let their blood fall on the loathsome idol. These devotees have previously taken their poor pig-offerings to an adjacent tank and dipped them three times in its filthy water, and given their pice to the wood-ring eared priest at the top of the tank steps. There to your right the struggling mass of men, each with a he-goat he has just dipped in the foul water of the tank, striving to get up to the *jogi* priest, who with hands and feet and heavy bladed knife wet with blood, is fast severing the heads of goats from their bodies. These heads become the property of the priests, and are sold in the evening by auction in great heaps. The headless trunks are removed by the officers themselves, and divided among friends at a feast. The crows and vultures, too, share in the general havoc and butchery. Then, after *Ratu Nath*, a simple Mahadeo-stone, is brought down from Nepal into the *mela*, with great priestly pomp and glory, the offerings of young buffaloes begin; and this heathen altar continues flowing with the blood of these innocent, helpless creatures poured out to a being that exists not, save in the vain imagination of the idol-worshippers. Thus this *mela* for a week gloats over the blood of 22,000 slaughtered animals.

—The *Kaukab-i-Hind*, May 14, hears as follows from Rev. Mr. Knowles: "We have stayed our hand at present as the other villages are too far distant to reach at this season from the point where we are staying; and we are in some trouble from a Ram Charan, *Chaudhari*, who took to himself a Brahman *guru* some years ago and whose ambition it is to be thought an orthodox Hindu. He has spread the lying report among our people that I have come to feed them with cow's meat and then have them all transported to *wilait*, &c. So we are anxiously busy going among the villages to assure and comfort the converts. I fear we can do no more among the other villages till the next cold weather sets in. The Lord is with us and we do not fear."

Wednesday, May 19.

—*Overland Mail*; Apl. 30: Bishop Izquierdo's murder threatens to be the explosive signal of a religious revolution in Spain. So long as the immorality of the clergy was hidden beneath the mantle of the Church, and did not obtrude itself in glaring acts of crime that shocked public sentiment, it needed the courage of reformers for men to criticise openly the profligacy which was notorious, but was protected by the overwhelming authority of the dominant religion. Spaniards have chafed secretly against the Pharasaic despotism to which they, and their wives and daughters, were exposed, but some such event as has now suddenly opened a chasm in the fabric of the Church, and exposed the atrocious immorality which has flourished within the sacred structure, was alone necessary to arouse public opinion, touch the national shame, and bring the sense of the laity to bear on an utterly intolerable state of things, as injurious to the welfare of the State as the cause of religion. The hierarchy, [redacted] the outburst, are taking the best [redacted] of fanning it to fury. They are trying [redacted] the press. Against this, in any spirit[redacted] country, there must be a powerful reaction, and we may have to watch in Spain the progress of a late but perhaps complete reformation.

—A movement has been begun in New York to indict for conspiracy the various officials of labour societies engaged in managing the tramway strikes and other boycotting movements. Thirty-five boycotters were arrested, including Swedes, Poles, Germans, Irishmen, Englishmen, Italians, and negroes. A strong public sentiment exists in favour of inflicting punishment for boycotting, which is now universally denounced.

Considering the period during which it has been in existence, the telephone has made more remarkable progress than any other invention. The number of instruments in use in the United States in 1877 was only 780, whereas in February 1880 there were 60,800; in 1883, 249,700; in 1884, 307,010; and in February 1885, 325,574. There are about 18,000 telephones in Canada, and only about 13,000 in Great Britain. The number of exchanges has grown from 100 in 1880 to 782 in 1885. In January last there were 137,223 miles of telephone-wire in the United States. There are 5,186 persons constantly employed by the exchanges. More different patents have been issued on the telephone than in any other single line of invention in America. The total number for the last ten years is 1,521.

—Between the ages of fifteen and twenty there were in London in 1881 only 924 married men and 13 widowers; the rest—170,722 in all—were bachelors. The number of bachelors above the age of twenty was 291,823. This gives a grand total of 462,559 unmarried men who have their home in the great metropolis.

—A discovery has just been made at Brigg which has aroused considerable interest among antiquarians. While engaged in excavating at the Bragg Gasworks, some workmen came upon a large boat embedded in the clay some three or four feet below the surface. On the boat being bared yesterday it was found to be 48 feet long, 4 feet 4 inches wide, and 2 feet 9 inches deep. It is undoubtedly of very ancient construction, being cut out of a solid piece of oak.

—The Episcopal Parish Register suggests the following rules for Lent: "1. Eat simple food only. 2. Abstain from the theatre and dance. 3. Read some religious book. 4. Attend divine service more frequently. 5. Be more quiet and reserved. 6. Save money, and give it for religion at Easter. A writer in The Church adds: 'Such rules are merely suggestive. They are not complete. I should suggest one of Dr. Judson's rules instead of the fifth, which lacks purpose: Make sacrifice of your own ease or comfort to promote the good of others.'" Good (says The Presbyterian Journal), but it seems to us they are also good for all the year round. We should add to suggestion 3, also subscribe for a good religious paper for yourself, and for some poor family of your acquaintance.

—A meeting of the creditors of John Unwin, described as a cutlery manager, was held recently at Sheffield when it was stated that the liabilities amounted to £7,000, and the assets had realised £41 6s. 3d. The debtor was associated with a movement for identifying the British people with the lost ten tribes of Israel, and for some time edited a newspaper with considerable ability advocating the cause. A theory was set up that certain records, which would indubitably establish the identity contended for, were buried in the hill of Tara, in Ireland, and a large sum was subscribed by the supporters of the movement, known as the Tara Fund, for the purpose of making explorations, the debtor being the treasurer of the fund. The exploration have never yet been made, and on the petition in bankruptcy being filed, it appeared that the debtor's property was fully mortgaged, and his furniture was subject to a bill of sale.

—The name of Mr. Krishnarao B. Bullel, M. D., of Bombay, appears in the list of graduates in connection with the New York Ophthalmic Hospital and College.

—Mr. Gelson Gregson, the Secretary of the Soldiers' Total Abstinence Association, who has just returned from England, where he has been endeavouring with some success to secure the co-operation of Temperance friends in obtaining situations for time-expired soldiers who have joined the movement, reports that there is very great difficulty in getting situations owing to the depressed state of the labour market. His advice to soldiers is to re-engage and remain in the service, where they are very much better off than the numbers of working men who are going from town to town in the vain search for employment.

—*Times of India*: Dhuleep Singh, we learn, remains at present at Aden with his eldest son. The Maharani and the family returned to Europe in the P. & O. steamer *Mirzapore* on the 7th instant.

—*Indian Chr. Herald*: Blind persons in India are cared for. Christian philanthrophy is beginning to look to them, but as yet little only has been done. The attention of the Calcutta Missionary Conference has been called to this important matter. The Hindee has been prepared for the blind, and blind persons read Hindee. We have never yet heard of the Bengali having been printed for the blind to read. If any of the readers of the *Herald* can give any light on this subject we shall be glad.

— Same: Mr. Gladwin [late] of the Salvation Army at Bombay is throwing much energy into his important little paper—*The Indian Purity Trumpet*. The subscription including postage is one rupee a year. We commend this paper, as well as the Reforms that it advocates, to our readers. There is much need for Rescue work to be undertaken in India on a scale never yet attempted. The

degraded women of the heathen communities are a vast hopeless class; they present special difficulties to the philanthropist. The C D. Acts in India have wrought great mischief. There is need of an organization to get at facts and present them in an intelligible way. New protective legislation to shield the homes and schools of all India is urgently needed. This will not be obtained without organized persistent effort. All this appeals to Christians, and particularly to noble-minded Christian ladies to organize and act.

—The Bishop of Eli was got up after this manner, according to the *English Churchman*: "His lordship wore a very handsome cream-coloured Cope, edged with a deep embroidered crimson border, with a large cape at the back, which was richly embroidered, bearing the letters I. H. S., and in walking from the Palace to the Cathedral and back again he wore a mitre of the same colour as the Cope."

Thursday, May 20.

—*Times of India*: Yesterday afternoon the coroner, Dr. Blaney, held an inquiry at the European General Hospital into the circumstances touching the death of Thomas Widdowes, aged 30 years. Deceased was the 4th engineer on board the P. & O. Co.'s s.s. *Sumatra*. On Sunday afternoon he, in company with two other friends, went on a shooting excursion to Elephanta, and while there he met with a serious gun accident, whereupon his friends brought him ashore and took him to the hospital, where his right thigh was amputated the following morning. Since then he became worse and died on Tuesday midnight.

—A trial in Calcutta brings out the fact that the yearly profits of a firm of solicitors there is Rs. 130,000.

—The Str. *Rohilla*, with English Mails, left Aden for Bombay, Wednesday, 8 a. m.

—*Bombay Gazette*: Mr. H. W. Swinden has been appointed paid Secretary of the Eurasian and Anglo-Indian Association, Mr. W. J. Essai, who for some years has done valuable service to the Association as honorary secretary, being compelled through pressure of other engagements to relinquish the work. The Association is endeavouring, with praiseworthy energy, to enlarge the sphere of its operations. A scheme is being matured for establishing a building society in affiliation with it, and the Association are discussing the question of female employment in the public offices, with the intention of approaching Government on the subject.

Among the ruins at Anuradhapura, Ceylon, has been found a Roman copper coin of Theodosius I., struck *circa* A. D. 386 at Heraclea.

The merchants in Montreal now estimate the loss of property by the floods at 10,000,000 dols.

—*N. Chr. Advocate*: Little Rhode Island goes into the list of States that have put Prohibition into their constitutions. The election last Wednesday was a most exciting one, as a good many interests were involved in the contest. Hardly any of the "politicians" anticipated that the prohibition amendment, which was submitted by the legislature only a few weeks ago, would command even a majority, while its adoption required a three-fifth's majority. This it received and a considerable margin besides. The enemies of the measure are overwhelmed with surprise and many of the temperance people also are astonished at their own strength. To what particular agency or policy this new victory is to be credited nobody seems able to declare, but all agree that the Women's Christian Temperance Union has done what no other organization could have done in such a canvass. The victory thus gained is likely to be made effective by the passage of suitable laws, for the new legislature and Executive department are elected largely on the prohibition issue.

Friday, May. 21.

—Deaths last week, 421.

—*Times of India*: What a sink India is for the precious metals may be judged from the fact that in the past thirty years no less than 346⅔ crores, or say fully 300 millions sterling in English money, has remained in the country, an average of about ten millions per annum! How much of this enormous sum lies buried beneath the soil—the ryot's banker—earning no interest, it is impossible to say, but the loss to the trade of the country, owing to the ignorance of the major portion of its inhabitants, is incalculable. There is another important factor in the trade of the country which is not given in these returns, but which in discussing the history of the year must not be overlooked. We refer to Council Bills. * * * In the past quarter of a century the Secretary of State has drawn on this country for the enormous sum of 252½ crores of rupees which have realised £262,945,000. The loss by exchange (the difference between the average rate and two shillings per rupee) being no less than £36,637,000!

—The papers publish the following from Burmah, *viâ* Simla: On the 13th instant Major Hailes, with a detachment of 100 men of the 4th N. I., was attacked at 3 a.m. at Pantha, eight miles from Tummu, by 600 dacoits. After hard fighting the village and stockade were carried, the dacoits bolting into the jungle, whence they kept up a dropping fire. The jungle was then cleared, when the dacoits occupied the stockade a mile off. This was assaulted and carried at 1-30 p. m. The casualties in killed were one havildar, two sepoys, and three followers wounded. Major Trotter, the Political Agent, Munipur, was slightly wounded, as were also three sepoys, and two followers. Major Hailes then continued the march to Tummu. Major Hailes' advanced guard was fired on at 5 p. m. at the village of Muhman, which he assaulted and took [illegible] ving at Tummu at 10 p. m., without f[illegible]ualty.

—There was a little [illegible]t evening. The monsoon is said to have [illegible]n at Colombo.

—From the following it will be seen that there are fools in India as well as in Europe and America: Two Mahomedans in Hyderabad city made a curious wager the other day, which resulted in the death of one of them. The deceased accepted a challenge that he should stand facing the sun from 8 a. m. to 6 p. m. A certain day was appointed, when a large gathering assembled to witness the *tamasha*, as they styled it. Bets of Rs. 100 a side were laid. The deceased took his stand gazing at the sun from the agreed time up to 3 p. m., when suddenly he dropped foaming from the mouth. Medical aid was soon summoned, but, before assistance arrived, life was extinct.

Selections.

ANGELS.

BY AGUSTA MOORE.

Dull-eared, dim-eyed, we walk the earth,
And see not those who round us press—
Our loving guardians since our birth,
Our guides through all the wilderness.

"And Jacob went on his way, and the angels of God met him."

Jacob's eyes were opened, that he saw these shining ones walking the earth just in season to prevent him from sinking beneath the fear of his much-wronged brother, to whose territory he, with his large but helpless company, was drawing near. In those days of weary foot-travel, a few hundred miles between a man and his enemy were sufficient protection. It had not, apparently, entered Esau's mind that he could go after his brother to kill him. But now he was coming right into his power, and how quickly the old anger blazed up, and four hundred men were armed, and Esau placing himself at their head, started in haste for the offending brother and his defenceless band.

"Defenceless?" Nay, the angels of God had charge concerning Jacob and all that were his, and he had been privileged to *see* them. Not the less did Jacob feel that he must use all his wisdom in efforts to turn Esau's wrath away. We should understand that the Lord never excuses us from availing ourselves of all the proper means within our reach in effecting what we desire. He does not cure the sick who *can* have, and *will not* have, such help as human skill can afford. To expect it is not faith, but presumption. Faith helps itself all that is in its power. Only when "all" is done, may we "stand" still and let God work for us. In no other way could we be made "good soldiers."

Poor Jacob! we can almost imagine his feelings when his returning messengers told him of the overwhelming welcome coming with four hundred men. Too well, too well Jacob understood it, and how glad we are that he had seen the angels! He must have known that was a token of good to him. But what a reaping of terror, distress, and danger Jacob had for his sowing of slippery, supplanting behaviour in his youth! If men and women ever learn that they must act aright in youth, or be bitterly punished in later life, there will be less fear and distress of heart among the greyheaded people. But Jacob is a pattern for all who are suffering for the sins of their youth. He fled to the only One who could protect and save him, and we know the result of his efforts and his prayers. That night-struggle with "a Man," and His victory, assured Jacob that his life was to be saved: for that Man was God, and He had blessed him, and called him a prince—"Israel;" but even yet he did not neglect means. As he beheld Esau in the distance, with his four hundred men behind him, his heart showed signs of renewed trembling. Just see the order of the procession of women and children that he then formed: "Rachel! Rachel! she shall be the last one slain, if to that it comes."

Can you not see it all? Ah! what a perfect picture it is of the imperfection of the faith of the best of our race! "Lord, I believe: help Thou my unbelief." Who does not need sometimes to pray thus? Most beautiful, most affecting, is the scene of the meeting of the brothers, and the presentation of the family, and the affectionate contention regarding the gifts, and all the talk between Jacob and Esau.

How gracious and merciful was the Lord to these brothers, both of whom were great sinners! Had he left them to themselves, one had been a murderer—a fratricide; and the other had been left a bleeding corpse, amid his slaughtered family, on the desert sands: never should we have delighted in the story of their reconciliation. Matchless for dignified simplicity are the Bible narratives. Nothing in all literature so touches the heart of the appreciative reader as these accounts of the godly men of the morning days.

It was not, however, of them that I intended to write when I took up my pen. We go on our way, and the angels of God meet us; but alas! we see them not. Not yet are our eyes opened. Sometimes we long exceedingly to behold them. We think could it be, we could more bravely and cheerfully tread our wilderness way. When our spirits are oppressed; when the world distresses us; when friends are far away or indifferent, or when those we love best hurt us worst, and there seems no true love on the earth, and not one who understands us—we think could we but see the angels, we could bear it all. To them we would not need to tell anything: they already know it all, and their sympathy is sure. They could tell us certainly which is the right way about everything, and on all that they said

to us we could fully depend. O why, why cannot we also see the angels of the Lord? A dangerous Esau is before each of us, coming on in wrath, designing to destroy us. Why should the men of old have visions that to us are denied?

But we do see our angels. We all see them—not the ones He hath made "winds" "flaming fire," though these are ever about us; but the ones wearing the garments of mortality. Poor indeed is that human being who is not "ministered unto" by at least one of these angels, who share awhile our weary earthly lot; and wretched indeed are all who never discover their angels until too late. Let not the uncomely veiling of clay hide them from you. Know them while yet they are with you, or when their work for you is done, when the loving hearts are cold and the willing hands are folded for the grave, you will lament with bitter self-reproaches your stupid and ungrateful ignorance.—(*N. Y. Evangelist.*)

PUNDITA RAMABAI.

BY MISS ISABEL HART.

THE presence of this remarkable Hindu woman in our country has elicited a good deal of interest and inquiry concerning her history, religious views and experience. A few facts concerning these, deduced from a personal interview, in which she expressed herself with great frankness and earnestness, may be acceptable.

Ramabai was singularly happy in her parentage. Her father was one of the very few Hindus who believed in a woman's right to enlightenment and to social and spiritual enfranchisement. In this he was the compeer of that noble Hindu, Ram Mohun Roy.

In pursuance of this conviction he educated his wife and two daughters in the same way that he did his son. Their home was in Madras. But largely through the liberal ideas and policy pursued by his father he met with great losses and the home was broken up. Then with his family he started on a round of pilgrimages to the various sacred shrines in India, lecturing in the meanwhile. For three years they thus journeyed, when the parents and sister died, and Ramabai and her brother continued the travelling and lecturing. Her lectures were on the teachings and interpretation of the sacred books and in behalf of the education and elevation of her sex.

Of course this was opposed to all the traditions of the people, but was tolerated because of her high social and religious position, and because of the high reputation she had won as the most learned and gifted woman in India. That learning was simply Hindu lore. Caste, however, was forfeited by marriage to one socially outside, but one in sympathy with her plans and pursuits, and with whom there were two years of happy union. Then came motherhood, and then widowhood; and with those the deepening of that nature that had been broadened by such study and travel as had been possible to her.

That deepened nature required more than her country or creed could give. Through the study of the Bible has come the heart satisfaction she craved. She has come to England supporting herself and child by teaching Sanscrit in the Woman's College at Cheltenham. She has been studying the natural sciences and the broader range of studies granted there, for the simple, supreme purpose of self-dedication to the enlightenment and elevation of her people and sex. But essentially she remains a Hindu in dress, in diet in habit of life so far as she may without sacrifice of consciencious convictions, loving her people and linked to them, but by this love and linking seeking to lift them up.

She claims that the seclusion and degradation of their women is not indigenous to them, but the result of the horrors and dangers of the Mahomedan invasion; that the custom of Suttee was the supremacy and sublimation of the principle of self-sacrifice. Through her travels with her father on his pious pilgrimages she got those broader views of thinking and living which distinguish her from her sisters. Through her earnest study of the sacred books of the Hindus, while valuing them highly, while claiming for them a purity far beyond the practice of the people, she found their insufficiency as a perfect moral standard, or as supreme revelation of spiritual truth, either in satisfying her own soul wants or in solving the problems suggested to her in her broadening experiences of life. This satisfaction and solution she does find in the Word of God, and yet she claims the teachings of these sacred books should be known by those who would seek to supplant them with something better: that missionaries who ignore or despise them fail to comprehend the possibilities of the Hindu mind and character, fail to occupy the best vantage ground for argument and appeal from what they have, to what they have not. She deprecates the prevalent fashion of only knowing or telling the worst part of these systems. She believes that honestly studied the Hindu classics, like the Hebrew law, will lead to Christ. She purposes to teach her own little girl both, nothing doubting her acceptance of the latter. She believes the universality of the Divine Fatherhood guarantees that He gives a measure of His spirit to every man to profit withal; that He hath not left Himself without a witness among any people; that the prophets and poets, the seers and sages are these witnesses, but that through His Son He has made the full final revelation of Himself.

But she believes all light and truth are from Him, to be thus recognized and rejoiced in, and so far as faithfully followed will lead to fuller revelation. She endorses the Pauline plan on Mars Hill—"as certain of your own poets have said"

Her own acceptance of the Lord Jesus Christ in his divine nature as the son God and her personal Saviour seems unquestioned and absolute, her access through Him to God by prayer direct and satisfying. He is to her the "Way, the Truth and the Life." Yet she frankly confesses her difficulty in understanding and her hesitancy in accepting and professing much that is taught in church standards. She represents herself as an honest, fearless seeker for light on many points, never doubting all that is needful will be given. The doctrine of the Trinity is a great mystery to her: but she believes practically and personally in the Father, the Son, and the Holy Ghost She quotes in proof of her right to be considered and called a Christian and child the passage, "To as many as received Him, to them gave He the right or privilege to become the sons of God, even to those who believe on His name."

As a confession of that faith she sought baptism in the Church of England, but not as the door of entrance into that or any other denominational fold, nor as the profession of adoption of the formula of any council or church of creed. She reminds one of the simple faith, distinct from all subtleties and superfluities of doctrine, demanded of the Phillippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved."

She further insists on the essential differences there must ever be between the type of Christianity peculiar to the East and West, to the Asiatic and European mind. The former would probably never have the precision, the rigidity, the formality of statement of the latter, must always have less of doctrine and dogmatism, and more of speculation and sentiment and freedom than the latter,—the Johannean rather than the Pauline type.

"Me cannot be," she said, "as jelly just to be cast into your moulds and stamped with your peculiarities and phraseology."

She seems to have great respect for the spirit and teaching of the Brahmo Somaj, but she claims they have derived a great deal more from Christianity than they are conscious of, or at least confess, that they have first read into and then out of the Vedas and Shastras lessons they have learned in Christian literature and association, and that while the sect is a sign of advance, the credit for that advance belongs to Christ.

I think the word she would speak to missionaries would be something like this: Go to my people with the simple desire to do them good as far as you can put yourselves in their place, study sympathetically their creed, their civilization, their customs. Don't too rashly disturb or too roughly oppose and abuse these. Show unto them the more excellent way, but don't be too anxious to make and mould and report converts at once. Love them, teach them, let the light of the gospel shine, and that love shall win that teaching shall uplift, that light will purify and pervade.—(*N. Chr. Advocate.*)

PERSONAL DEALING WITH GOD.

18, Ellesmere Place, Stockport Road, Manchester.

DEAR MRS. BAXTER.—I feel led to write to you to tell you what the dear Lord has done for me in answer to your prayers. For about ten years, I was suffering from internal inflammation and abcesses and was unable to do my work. For more than half of that time, I was obliged to keep my bed altogether. I could not sit up at all; only God and myself knew what I suffered during that time. Through reading the *Christian Herald*, I was led to think about the Divine healing, and I wrote twice, I believe, to ask your prayers for me. Then I went to the Bethshan at Liverpool, and, was partially healed there, and was better for a few months, when my old disease returned, and I was laid by again for eight weeks. That was in October, 1885. Well, on the 10th December, I wrote again, asking your prayers that the Lord would heal me. From that day, Wednesday, till the following Monday, what a time I had; a time of

PERSONAL DEALING WITH THE LORD!

On the Monday morning, I was enabled to make a full surrender of everything to Him, and in a moment there came, '*Thy sins, which were many, are all forgiven,*' and I said, 'Now, Lord, I will trust Thee for the healing of my body;' and the Lord gave me faith to receive it. I kept praising Him all the afternoon, that He had done it, and about seven o'clock in the evening, December 15th, 1835, I was healed in a moment. And I praise God, that, from that day up to the present time, He has kept me in health and strength; and I cannot tell you the great blessing He has brought to my soul. When the dear Lord healed me, He so filled me with Himself, that some said I was going out of my mind. Praise God, I am still 'out of my mind;' but I have the mind of Jesus, which is far better. I feel I shall never be able to praise Him enough for what He has done, for my life is so different to what it was. I am so happy, for I feel that I have got "Christ in [me] the hope of glory." I have such a sweet peace and rest, that I am able to trust Jesus for everything.

You can make any use of this you think well, for my only desire is to live for Jesus, and to be used for His glory. May God bless you and all the dear workers connected with the Home. Trusting that you will praise the Lord with for me for "His goodness, and for His wonderful works to the children of men."—I am, dear madam, yours faithfully,

EMMA BROCKLISS.

April 15, 1886.

(*Thy Healer.*)

WHAT ABOUT BROKEN BONES?

Mrs. Steel, 30, Queen's Road, Upton Park, says: "Early in December, I was busy doing something that, as a woman, I ought not to have done, for it was a man's work. While doing it, I broke some of the bones in my left shoulder. I felt a snap, and I came in and said, 'Well, dear Lord, I have done something now that you must rectify for me.' I am so glad I did not believe that that came from the Lord. I am quite sure that it was the work of Satan. My mind is quite made up about all that sort of thing, and that is why I came so confidently to the Lord to have it cured. I went indoors, feeling very poorly, and I thought, 'Well, as I have just taken it to the Lord I must now act on my faith and go on with my work.' I went into the passage, and began to scrub it; but I seemed all gone to pieces in my left side, and I was obliged to give up. My children, by some means, got me up-stairs. I can scarcely tell how I got there. I was not able to move my head or my arm, or to walk, without the most excruciating pain. My children could hear the bones grate one against the other. My son led me to a seat, but it was some time before I could bend enough to sit down. I could not speak, the vibration of my voice caused me such pain; and to sigh, to breathe heavily, or to cough—O, it was something dreadful; I cannot describe what I felt. Being Saturday, my husband came home early in the afternoon. When the children told him mamma had broken some of her bones, he came to me, and said, 'I must send for somebody.' Of course I knew he meant a doctor, although, the year before, we had trusted the dear Lord for the healing of our four children of smallpox, and had had no doctor, and not the least fear but that the Lord would restore them. It seemed to cause a chill, and shock me when he said that. I could hardly use my voice; but whispered, 'You must not talk to me like that, I am trusting the Lord.' It grieved me to think that Jesus was so soon dethroned, that I should trust Him for every other ailment and not with broken bones, seemed outrageous. I am so glad that I could trust Him with my little body, when I trusted Him with my four children's bodies, which are dearer to me than my own. It seemed as if I wanted to cough, sneeze, and do everything that would cause pain. So I gave myself over to the Lord, and said, 'please, dear Lord, do not let me cough,' and so on. O, it was a grand time, leaning on the dear Lord's strength. Our house at Upton Park is one of the grandest of houses for the dear Lord's presence. It is so beautiful to feel that there, in that very little place, the dear Lord has trodden with noiseless tread to heal the sick. I call it a little Bethshan. The dear Lord entirely healed me, though gradually. The next week, I was able to do part of my washing, and at the end of that week, I felt nothing at all of my accident. I feel nothing of it now."—(*Thy Healer.*)

Miscellany.

—*Report of the Wesleyan Mission in Mysore:* One of the converts was a Brahman, the other a Veishya. Joseph, who has returned from the Romanists, and Devadattayya, the Veishya convert, have both given us much satisfaction. The case of the latter is very interesting. The young man, whose heathen name was Lakshmayya, had been a pupil in our Akki Peta school in Bangalore, and he never forgot the truth he had heard there. He afterwards read the Mahábhárata and other Hindu books, anxious to discover in them the way of salvation. But not being able to find any satisfaction he asked his father how he could find the true way. His father told him all would be right if he acted according to the *shastras*. He replied that he could find nothing in them or in Hinduism that satisfied him, but that he had found more light in the Christian Scriptures. When his father heard this, he was alarmed, and warned him that if he followed the Christian Veda he would destroy his caste. After this Lakshmayya became a regular attendant at the evening services and a sincere enquirer after the truth. He thought he should not only listen to the Gospel, but also visit the houses of Christians to watch their conduct in private life. He came to the house of the native minister to be instructed in Christian doctrine. After a time he expressed his determination to be baptized. He was warned of the trials and persecutions to which he would be exposed, but his resolution was not at all shaken. He was told that he should first acquaint his father with the determination to which he had come, and this he accordingly did. His father was very angry, and told him that he would bring great disgrace on his family and caste. The family *shastri* also reasoned with him, telling him that it was too early to lead a religious life and that it would be soon enough if he began when he was seventy years old. He was watched for two or three days by his relatives, but he found an opportunity to escape, and was at once baptized, taking the name of Devadatta. After his baptism his friends visited him and tried to persuade him to return. A *shastri* came with them and advised Devadatta to go to Benares to be purified. The young man replied that he would go if the *shastri* would show him what benefit would accrue from the visit. He also said to him, "You have written my horoscope and have foretold many things that are to happen, but how is it you omitted to predict my conversion to Christianity?" The *shastri* could not answer this question, and had to resort to abuse. Some attempts were made to get Devadatta away, but they happily failed, and he is now allowed to remain in peace. He shows much courage in speaking about Christianity to his relatives and friends.

Perhaps it would be difficult to name another evil which is at once so common to the Tamil people and so baneful in its influence as *debt*. Very few indeed are they who are really free from it. Some of our best members are spiritually paralyzed on account of it. To grapple with it sternly and successfully without injuring the unfortunate and distressed is one of the great problems of our daily work. But on the whole our prevailing feeling at the close of the year is that of gratitude and hope.

—The *Christian*, April 29: The following is translated from a Roman Catholic periodical, entitled *La Bandera Católica* (The Catholic Banner), printed in Barcelona, and bearing the date of July 29, 1883. It has reference to the burning of a large number of Gospels, by order of the Government, in Barcelona:—

"Un Auto de Fe."

"Thank God, at last we have turned towards the times when heretical doctrines were persecuted as they should be, and when those who propagated them were punished with exemplary punishment.

"Catholic Barcelona, the country of St. Eulalia, and of Blessed Oriol, has had the very great pleasure of witnessing an "Auto de Fé" in the last part of the 19th century. On the 25th inst., the festival of the Apostle James, in the Custom-house yard of this city, one of the most glorious traditions of the Catholic Religion was carried out by the burning of Protestant books, destined to pervert the tender heart of our children.

"Onwards, then, good and sincere Catholics! The happy day of our social and religious regeneration is not far off. The "Auto de Fé," with which we are now occupied, is a clear and evident proof of the certainty of our indications. The re-establishment of the Holy Tribunal of the Inquisition must soon take place. Its reign will be more glorious and fruitful in results than in the past, and the number of those who will be called to suffer under it will exceed the number of the past. Our Catholic heart overflows with faith and enthusiasm, and the immense joy which we experience as we begin to reap the fruit of our present campaign exceeds all imagination. What a day of pleasure will that be for us when we see freemasons, spiritualists, freethinkers, and anticlericals writhing in the flames of the Inquisition!"

That Roman Catholics may not be ignorant of the deeds of the Inquisition in the past, there is the following in another column of the same number of *La Bandera Católica*:—

"We judge our esteemed subscribers will read with great pleasure the statistics respecting those who suffered under the Holy Tribunal from the year 1481 to 1808, when this so venerable an institution was abolished. As our readers will see, it refers to Spain only; we are unable to give the numbers of those who suffered in other countries. We have believed it right also to publish the names of those holy men under whose hands so many sinners suffered, that good Catholics may venerate their memory:—

By Torquemada—	
Men and women burnt alive.....	10,220
Burnt in effigy.....	6,840
Condemned to other punishments	97,371
By Diego Deaza—	
Men and women burnt alive.....	2,592
Burnt in effigy.....	829
Condemned to other punishments	32,952
By Cardinal Jimenez de Cisneros—	
Men and women burnt alive.....	3,564
Burnt in effigy.....	2,232
Condemned to other punishments	48,059
By Adrian de Florencia—	
Men and women burnt alive.....	1,620
Burnt in effigy.....	560
Condemned to other punishments	21,835

"This Inquisitor established the holy office in America, and in 1522, as a reward for the same, he was elected vicar of Jesus Christ on earth; but so did he love his former ministry that he did not transfer it to another until the second year of his pontificate. He burnt during this time 324 persons, and condemned to various punishments short of death 4,681.

Total number of men and women burnt alive under the ministry of 45 holy inquistor-generals.....	35,534
Total number burnt in effigy ...	18,637
Total number condemned to other punishments.....	293,533
General total.....	347,704

TELEGRAPHIC NEWS.

Athens, May 13th: The Chamber of Deputies has been summoned to meet.—The Greek troops who were proceeding to the front have been stopped.—Count de Moüy, the French Minister here, has left Athens.

London, 14th: The debate on the second reading of Mr. Gladstone's Bill was resumed in the House of Commons last night.—Sir Henry James made a long speech in which he strongly condemned the Bill as incompatible with the supremacy of the Imperial Parliament and the integrity of the Empire.—Mr. Campbell-Bannerman, the Secretary of State for War, spoke in support of the Bill.—The debate was again adjourned.—There is a growing excitement among the Orangemen of Ulster, who are making every preparation to resist in case the Bill passes.

15th: Mr. Chamberlain has written a letter declaring that Ulster is entitled to the claims of a separate autonomy, or, in order to maintain its connection with Great Britain, would be justified in resisting the establishment of

a Parnellite Parliament in Dublin.—An important meeting of Liberals and Radicals took place here to day. Among those present were the Marquis of Hartington and Mr. Chamberlain, both of whom urged the necessity of early withdrawal of the Home Rule Bill from the House of Commons.—Mr. John Edge, Special Pleader and Barrister-at-Law, North Eastern Circuit, has been appointed Chief Justice of the High Court of Allahabad in succession to Sir W. Comer Petheram, Q. C., recently promoted.—Mr. J. M. Maclean, M P., for Oldham, in the House of Commons asked the Government whether the Indian Office had received any reply from the Treasury to the proposals of the Government of India for the solution of the Silver Question by means of an agreement between the Powers and the United States of America.—Sir William Harcourt referred to the answer he gave to Mr. Goschen's question in the House of Commons on the 22nd of March last, with respect to the expediency of separating the silver question from other matters referred to the Royal Commission on the Depression of Trade, and of appointing a separate Commission to inquire into the position of silver, the condition of the currency, and the various plans of utilizing silver to a greater extent for currency.—The Chancellor of the Exchequer said that the Commission had undertaken and already began to inquire into this question. In these circumstances, the Government did not feel disposed to interpose in the matter, and a more definite reply it was impossible for him to give at present. He, however, promised to consider whether the letters of the Indian Government to Her Majesty's Secretary of State for India should be submitted to the Royal Commission on the Depression of Trade.

16th: A large Conservative meeting was held in London yesterday, for the purpose of protesting against Mr. Gladstone's Bills for the government of Ireland.—Lord Salisbury made a long address to the meeting, in the course of which he said that it was impossible to place any confidence in the Irish, and he therefore advocated a continuous policy of coercion.—A grand banquet was given in the Fishmongers' Hall last night in honour of the Executive Commissioners of the Indian and Colonial Exhibition. H R. H. the Duke of Cambridge, who was present made a speech, in which he said that the feeling of unity throughout the Empire was never stronger. H. R. H advocated federation. We were all proud of India, he said, and meant to do our duty by her in justice to the native population, but did not mean to give them up. He believed that if ever India was attacked our Colonies would help England.

17th: It is expected that the division in the Commons on Mr. Gladstone's Home Rule Bill will take place on Friday next.—The dissolution of Parliament is regarded as inevitable in all quarters.

Berlin, 17th: Count Herbert Bismarck has been appointed Minister of Foreign Affairs for the German Empire.

Madrid, 17th: Her Majesty Queen Maria Christina gave birth to a son to-day.

London, 18th: The Premier, in reply to a question in the House of Commons last night, promised to make a statement on Monday next concerning the Select Committee of Inquiry into the Government of India.—The debate on the second reading of Mr. Gladstone's Home Rule Bill was resumed in the Commons last night. The Right Hon. Sir R. A. Cross said that the Bill offered no prospect of finality or good government.—The Right Hon. James Stansfeld, President of the Local Government Board, spoke warmly in support of the Bill, which he said would smooth the way for Federation and strengthen the Union and the Empire.—Sir Thomas Erskin May, late Clerk of the House of Commons, is dead.—The Chancellor of the Exchequer, in reply to a question in the Commons, said that the reply to the despatch of Sir Auckland Colvin, concerning the depreciation in the value of silver, was in course of preparation, and will be sent soon, and that, when settled, if the Government of India consented, it will be laid on the table of the House.

19th: The House of Commons last night agreed without a division to a motion to discuss the Home Rule Bill four days weekly. The Premier said he believed the debate will occupy most of next week.—The debate was then resumed.—Mr. Labouchere suggested that the bill be read a second time, thereby affirming the principle of Home Rule upon the understanding that the Government consented to withdraw the Bill afterwards.—In a speech made by the Marquis of Hartington yesterday at Bradford, he declared his unabated hostility to Home Rule.—The *Times* publishes a telegram stating that the Afghan Boundary Commissioners have settled the Afghan frontier to within 20 miles of the River Oxus.

Paris, 19th: The Republican Party are raising a great outcry against the Count de Paris holding reception in Paris —The French Government contemplate his exclusion from France.

London, 20th: At a meeting held at her Majesty's Theatre yesterday, under the auspices of the Primrose League, Lord Salisbury made a speech in which he said that his advocacy of a continuous policy of coercion in respect to Ireland had been greatly exaggerated. His lordship urged that Parliament should grant powers to govern Ireland which should be firmly and wisely exercised.

St Petersburg, 20th: His Imperial Majesty the Czar has issued an order to the sailors of the Black Sea fleet, in which his Majesty expresses a desire for the peaceful development of Russia, and adds that circumstances, however, might neces itate armed defence of the dignity of the Russian Empire

Athens, 20th: M. Stefanopulos, who is pacific in his policy, and who was put forward as a candidate by M. Tricoupis, has been elected President of the Greek Chamber of Deputies.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar. the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest. having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief

Fifteen years ago, he said. I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels s well as upwards into my lungs and throat. In he violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post. some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

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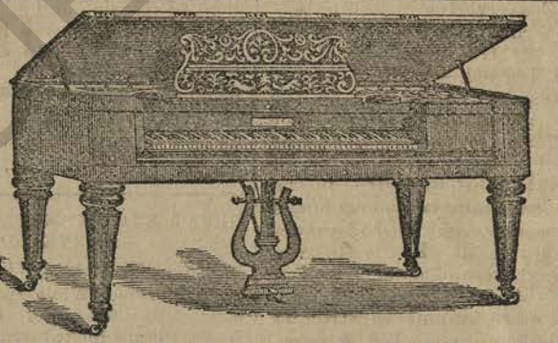

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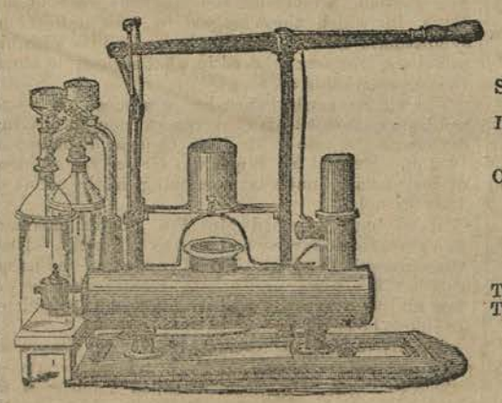

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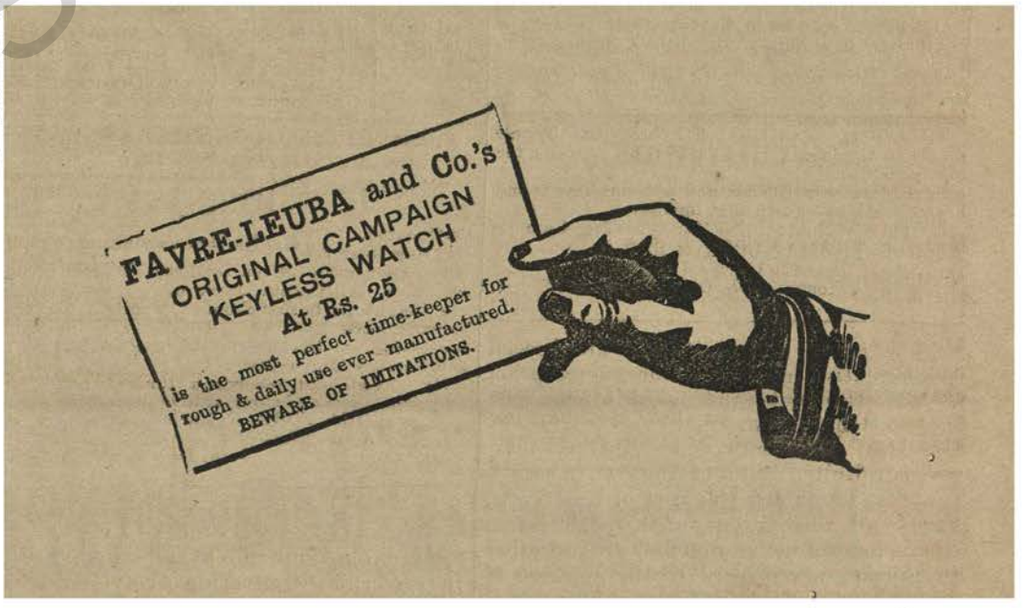

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